

Since Hinayana trainees do not have to eradicate cognitive obstructions nor practice the ten perfections, their path of seeing and path of meditation are not categorized into ten bhumis. Nonetheless, they overcome the nine layers of innate afflictive obstructions gradually, by repeatedly entering into meditative equipoise paths that consist of uninterrupted paths and paths of release and serve as the direct antidotes to one of the coarser or subtler types of innate obstructions. Hence, since there are nine types of innate afflictive obstructions, there are also nine types of uninterrupted paths and paths of release that differ in their strength and ability to overcome the different layers of afflictions. The uninterrupted paths and paths of release that are the direct antidote to **big-big** (the first type of) innate afflictive obstructions are the weakest of the direct antidotes of the path of meditation and are thus called **small-small** path of meditation. The uninterrupted paths and paths of release that are the direct antidote to the **medium-big** (the second type of) innate afflictive obstructions are slightly stronger and hence called **medium-small** path of meditation; the uninterrupted paths and paths of release that are the direct antidote to **small-big** (the third type of) innate afflictive obstructions are called **big-small** path of meditation, and so forth.

The last moment of the Hinayana path of meditation constitutes an uninterrupted path which eliminates the subtlest **small-small** innate afflictive obstructions. It is called **big-big** path of meditation, as well as '*Vajra-like Stabilization*'.

The subsequent attainment paths, arising in-between the meditative equipoise paths of the path of meditation, engage in meditating on love, compassion, generosity, and so forth.

The Hinayana path of no-more-learning

The first moment of the path of release that follows the *Vajra-like Stabilization* and attains the cessation of the subtlest innate afflictive obstructions marks the first moment of the Hinayana path of no-more-learning. Hearers and Solitary Realizers who attain the Hinayana path of no-more-learning are foe-destroyers (Arhats), for they have completely overcome the foe of the afflictive obstructions.

<i>Ordinary paths</i>		<i>Superior/Arya paths</i>		
Hinayana path of accumulation	Hinayana path of preparation	Hinayana path of seeing	Hinayana path of meditation	Hinayana path of no-more-learning
Entryway is renunciation. Unless attained before, trainees develop inferential realization of emptiness as well as union of calm-abiding and special insight. They also engage in accumulating merit.	First moment is marked by union of calm abiding and special insight <i>conceptually</i> realizing emptiness. This union undermines different types of ignorance perceiving true existence. Trainees also engage in accumulating merit.	First moment is marked by union of calm abiding and special insight that <i>directly</i> realizes emptiness. This meditative equipoise path eliminates intellectually acquired afflictive obstructions. Subsequent attainment paths engage in accumulating merit.	First moment is marked by a meditative equipoise directly realizing emptiness that eliminates coarsest innate afflictive obstructions. Trainees repeatedly enter into meditative equipoise paths which eliminate different layers of innate afflictive obstructions. Subsequent attainment paths engage in accumulating merit. <i>Vajra-like Stabilization</i> eliminates subtlest innate afflictive obstructions.	First moment is marked by path of release directly realizing emptiness that attains the cessation of subtlest innate obstructions. Trainees on this path are foe-destroyers (Arhats).

Practitioners who have reached one of the four results (result of stream enterer, etc.) are necessarily Aryas, for they have attained one of the three superior/Arya paths, i.e. a Hinayana path of seeing, meditation, or no-more-learning.

In order to comprehend the four results, it is helpful to first take a closer look at the objects of elimination of the Hinayana path of seeing and the Hinayana path of meditation as well as of the means of removing those objects:

As explained earlier, the obstructions that prevent practitioners from attaining the final Hinayana result of foe-destroyer (i.e. self-liberation) are afflictive obstructions. Afflictive obstructions can be categorized into:

- a) Objects of elimination of the Hinayana path of seeing
- b) Objects of elimination of the Hinayana path of meditation

Objects of elimination of the Hinayana path of seeing

Objects of elimination of the Hinayana path of seeing refer to afflictive obstructions that are eliminated by their direct antidote, the uninterrupted path of the Hinayana path of seeing. These afflictive obstructions are in general described as *intellectually acquired* afflictive obstructions, i.e. intellectually acquired afflictions and their seeds.

Objects of elimination of the Hinayana path of meditation

Objects of elimination of the Hinayana path of meditation refer to afflictive obstructions that are eliminated by their direct antidote, the different uninterrupted paths of the Hinayana path of meditation. These afflictive obstructions are in general described as *innate* afflictive obstructions, i.e. innate afflictions and their seeds.

Innate afflictive obstructions are nine-fold (big-big, medium-big, small-big, etc. innate afflictive obstructions).

Since afflictive obstructions (which constitute afflictions *and* their seeds) are twofold, afflictions themselves are also twofold. Therefore there are:

- i. Afflictions that are the objects of elimination of the Hinayana path of seeing
- ii. Afflictions that are the objects of elimination of the Hinayana path of meditation

Afflictions that are the objects of elimination of the Hinayana path of seeing

Afflictions that are the objects of elimination of the Hinayana path of seeing refer to *intellectually acquired* afflictions. However, the scriptures often summarize these afflictions into what is called the **three fetters** (*kun sbyor gsum*) - or more precisely - the **three fetters that are the objects of elimination of the path of seeing** (*mthong spang kun sbyor gsum*).

The **three fetters that are the objects of elimination of the path of seeing** are:

- i. *The intellectually acquired view of the transitory collection*: an intellectually acquired mental factor that perceives an inherently existent "I" or "mine".
- ii. *Belief in the supremacy of mistaken ethics and spiritual discipline*: a mental factor which holds that misguided ethics and religious practices are supreme and lead toward spiritual attainment. E.g. asserting that ritual animal sacrifices or ritual suicide lead to spiritual salvation.
- iii. *Afflictive doubt*: a mental factor that despite correct reasoning does not transform into a correctly assuming consciousness and continues to waver with respect to the four noble truths, the law of cause and effect, the Three Jewels, and so forth. It is two-pointed and undermines the ability to engage in any action with confidence and resolve.

Even though the three fetters are not all-inclusive, since there are afflictions practitioners eradicate on the path of seeing that are none of the three, they are nonetheless considered representative of the objects of elimination of this path.

Other intellectually acquired afflictions (that are none of the three fetters) are the intellectually acquired ignorance that apprehends a self-sufficient, substantially existent self, the ignorance that apprehends a permanent, partless, independent self, and so forth.

